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The Confession of Faith of the Union Church,

Groton, Mass. - 1831

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THE
CONFESSION OF FAITH,
COVENANT,
AND
PRINCIPLES OF DISCIPLINE AND PRACTICE
OF THE
UNION CHURCH,
IN
GROTON, MASS



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Samuel A. Green
of the Seneca Bluff
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THE Union Church in Groton was organized Nov. 21, 1826, and consisted at the time of its organization of fifteen male members, and the same number of females. On Jan. 3, 1827, the REV. JOHN TODD was ordained to the Pastoral office over it. On Nov. 5, 1830, the First Church, which has stood here as the organized friends of Christ ever since the settlement of the Town, with its venerable Pastor, the REV. DANIEL CHAPLIN, D. D. and the Union Church consummated a union with perfect harmony, and thence the thing signified became a reality—the Union Church. It now contains full two hundred members.

CONFESSIOIN OF FAITH,
ACCOMPANIED BY SCRIPTURE PROOFS.

FORM OF ADMISSION.

ADDRESS.

BELLOVED FRIENDS :—You have presented yourselves before God, and his people, and the world, to make a solemn confession of your religious faith, and to take upon you everlasting obligations. We trust you have duly considered the nature of the profession you are about to make, and of the engagements into which you are about to enter. They will be heard on high, and will be exhibited on your trial at the last day.

Yet be not overwhelmed. If you are sincerely desirous to be the Lord's—to believe all his declarations, and to obey all his commands, he will compassionate your weakness,—will make you wise by his wisdom, and strong by his power, and will conduct you safe to his heavenly kingdom. You will attend now to our Confession of Faith,

CONFESSION OF FAITH.

WE believe there is but one God, the Creator, Preserver, and Governor of the universe ; a Being self-existent, independent, and immutable ; infinite in power, knowledge, wisdom, holiness, justice, goodness, and truth.

I am the Lord, and there is none else ; there is no God besides me. The Lord is the true God, he is the living God. God is a spirit. And God said unto Moses, I Am that I Am. The eternal God is thy refuge. I am the Lord, I change not. Do not I fill heaven and earth ? saith the Lord. Known unto God are all his works from the beginning of the world. The Lord God omnipotent reigneth. One God and Father of all, who is above all, and through all, and in you all. Thou art good and doest good. To God only wise, be glory through Jesus Christ forever. Holy, holy, holy is the Lord of hosts. Righteous art thou O Lord ! and upright are thy judgments. The Lord is gracious and full of compassion. Thy counsels of old are faithfulness and truth. Is. 45. 5. Jer. 10. 10. Ja. 4. 24. Ex. 3. 14. Dt. 33. 27. Mal. 3. 6. Jer. 23. 24. Acts 15. 18. Rev. 19. 6. Eph. 4. 6. Ps. 119. 68. Rom. 16. 27. Is. 6. 3. Ps. 119. 137. Ps. 145. 8. Is. 25. 1.

We believe that the Scriptures of the Old and New Testament were given by inspiration of God ; that they contain a complete and harmonious system of divine truth ; and are the only and sufficient rule of doctrinal belief and religious practice.

All Scripture is given by inspiration of God. For the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Ye do err, not knowing the Scriptures. To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this proph-

ecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book. 2 Tim. 3. 16. 2 Pet. 1. 21, 1 Cor. 2. 13. Gal. 1. 11, 12. Matt. 22. 29. Is. 8. 20. Gal. 1. 8. Rev. 22. 18, 19.

We believe that God is revealed in the Scriptures as the Father, the Son, and the Holy Ghost ; and that this distinction is perfectly consistent with the unity of the God-head, and that these three are one, and in all divine attributes equal.

[For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one.] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. The Lord direct your hearts into the love of God, and into the patient waiting for Christ. Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. And God said Let us make man in our image after our likeness. Who, being in the form of God, thought it not robbery to be equal with God. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. In the beginning was the Word and the Word was with God, and the Word was God. I and my Father are one. And Thomas answered, and said unto him my Lord and my God. But unto the Son he saith, Thy throne, O God, is forever and ever ; a sceptre of righteousness is the sceptre of thy kingdom. This is the true God and eternal life. Whose are the Fathers and of whom as concerning the flesh Christ came, who is over all, God blessed forever. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Jesus Christ, the same yesterday, and to day, and forever. For where two or three are gathered together in my name, there am I in the midst of them. And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him ; and he is before all things and by him all things consist. And he commandeth us to preach unto the people and to testify that it is he, which was ordained of God to be the Judge of quick and dead. That all men should honour the Son even as they honour the Father. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost? Thou hast not lied unto man but unto God. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. All scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you ? What ! know ye not that your body is the temple of the Holy Ghost which is in you ? Howbeit when he the Spirit of truth is come, he will guide you into all truth. For the Holy Ghost shall teach you in the same hour what ye ought to say. And the Holy Ghost descended in a bodily

shape like a dove upon him. For the Spirit searcheth all things, yea, the deep things of God. Whither shall I go from thy Spirit? The Spirit of God hath made me. By his Spirit he garnished the heavens. *Elsewhere the Holy Ghost is called the eternal Spirit, the Spirit of wisdom and knowledge, the Spirit of promise, the Spirit of power, the Spirit of holiness, and the Holy Spirit.* [1 Jn. 5. 7.] Matt. 23. 19. 2 Cor. 13. 14. 2 Thess. 3. 5. 1 Pet. 1. 2. Gen. 1. 26. Phil. 2. 6. Is. 9. 6. Jn. 1. 1. Jn. 10. 30. Jn. 20. 28. Heb. 1. 8. 1 Jn. 5. 20. Rom. 9. 5. Rev. 1. 8. Heb. 13. 8. Matt. 18. 20. Jn. 21. 17. Col. 1. 16, 17. Acts 10. 42. Jn. 5. 23. Heb. 1. 6. Rev. 5. 13. Acts 7. 59. Acts 5. 3, 4. Jn. 3. 5. Jn. 1. 13. 2 Tim. 3. 16. 2 Pet. 1. 21. 1 Cor. 3. 16. 1 Cor. 6. 19. Jn. 16. 13. Lk. 12. 12. Lk. 3. 22. 1 Cor. 2. 10. Ps. 139. 7. Job 26. 13. Job 33. 4.

THE SPIRIT

We believe that God made all things for himself; that known unto Him are all His works from the beginning; that He governs all things according to the counsel of his own will; and that the principles and administration of His government are perfectly wise, holy, just, and good.

Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. For of him, and through him, and to him are all things, to whom be glory forever. Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God. The Lord hath made all things for himself; yea, even the wicked for the day of evil. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. And truly the Son of man goeth as it was determined, but wo unto that man by whom he is betrayed. Him being delivered, by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. For of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Rev. 4. 11. Rom. 11. 36. 1 Cor. 10. 31. Prov. 16. 4. Is. 46. 10. Eph. 1. 4, 6, 9, 11. Acts 17. 26. Job 14. 5. Luke 22. 22. Acts 2. 23. Acts 4. 27, 28.

We believe that our first parents were created holy,—in the image of God; that they fell from this state of holiness by voluntarily transgressing

the divine command ; and that in consequence of their apostacy from God, the heart of man, until renewed by grace, is destitute of holiness, and alienated from God.

And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him. Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions. Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. By the offence of one, judgment came upon all men to condemnation. By one man's disobedience, many were made sinners. And you hath he quickened who were dead in trespasses and sins. But I know you that ye have not the love of God in you. For I know that in me, (that is, in my flesh) dwelleth no good thing. Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. The heart is deceitful above all things and desperately wicked ; who can know it ? And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. What then ? are we better than they ? No, in no wise ; for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one. Behold, I was shapen in iniquity ; and in sin did my mother conceive me. Who can bring a clean thing out of an unclean ? not one. What is man that he should be clean ? and he which is born of a woman, that he should be righteous ? That which is born of flesh is flesh, and that which is born of the Spirit is spirit. For the imagination of man's heart is evil from his youth. The wicked are estranged from the womb ; they go astray as soon as they be born, speaking lies. Foolishness is bound in the heart of a child. For I know that thou wouldest deal very treacherously and wast called a transgressor from the womb. And were by nature the children of wrath, even as others. Cursed is every one that continueth not in all things which are written in the book of the law to do them. The soul that sinneth, it shall die. The wages of sin is death. And these shall go away into everlasting punishment. Gen. 1. 26, 27. Eccl. 7. 29. Rom. 5. 12, 18, 19. Eph. 2. 1. Jn. 5. 42. Rom. 7. 18. and 8. 7, 8. Jer. 17. 9. Gen. 6. 5. Rom. 3. 9-12. Ps. 51. 5. Job 14. 4. Job 15. 14. John 3. 6. Gen. 8. 21. Ps. 58. 3. Prov. 22. 15. Is. 48. 8. Eph. 2. 3. Gal. 3. 10. Ezek. 18. 4. Rom. 6. 23. Matt. 25. 46.

We believe that Christ, as God manifest in the flesh, became the one Mediator between God and man ; that by his obedience, sufferings, and death he has made a proper and adequate atonement for sin ; that he is the only Redeemer of sinners ; and that whosoever will may be saved : yet that such is the aversion of men to holiness, that all men

will refuse to come to Christ, unless God, by the special influences of his Spirit, draw them.

In the beginning was the Word and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. For in him dwelleth all the fulness of the Godhead bodily. Behold a virgin shall be with child, and shall bring forth a Son and they shall call his name Immanuel, which, being interpreted, is, God with us. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. The Jews answered him saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. But ye are come—To Jesus the Mediator of the new covenant. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations. For this is my blood of the New Testament, which is shed for many for the remission of sins. Without shedding of blood is no remission. And if any man sin we have an Advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world. While we were yet sinners Christ died for us. Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. The Lord is well pleased for his righteousness sake; he will magnify the law and make it honourable. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God, to declare, I say at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Follow peace with all men; and holiness, without which no man shall see the Lord. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest, that they were not all of us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Being confident of this very thing, that he which hath begun a

good work in you, will perform it until the day of Jesus Christ. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. My sheep hear my voice, and I know them; and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified. But the path of the just is as the shining light that shineth more and more unto the perfect day. John 1. 1. 14. Phil. 2. 6. 7. Col. 2. 9. Matt. 1. 23. I Tim. 3. 16. John 10. 33. Heb. 12. 22. 24. John 14. 6. Acts 4. 12. I Tim. 1. 15. Luke 24. 46. 47. Matt. 26. 28. Heb. 9. 22. I John 2. 1. 2. I Pet. 1. 18—20. Rom. 5. 8. Rev. 5. 9. Is. 42. 21. Rom. 3. 25. 26. John 3. 16. Jn. 3. 3. Heb. 12. 14. Gal. 6. 15. Rom. 8. 7, 8. I Cor. 2. 14. Ezek. 36. 26. Jn. 1. 13. Tit. 3. 5. I John 2. 19. Rom. 8. 38, 39. Phil. 1. 6. John 6. 39. John 10. 27—29. Psalms 37. 23, 24. Job 17. 9. Rom. 8. 30. Prov. 4. 18.

We believe that those who are saved, were chosen in Christ before the foundation of the world that they should be holy and without blame before him in love; that they are saved, not by works of righteousness which they have done, but through the sovereign mercy of God, by regeneration, repentance, and faith in Jesus Christ; and that those who are born of God are justified freely by his grace through the redemption that is in Christ Jesus, and are kept by the power of God, through faith, unto eternal life.

For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that He might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. And when the Gentiles heard they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. In whom also we have obtained

an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Who hath saved us, and called us with a holy calling—not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. What shall we then say to these things? If God be for us, who can be against us? Being confident of this very thing—that He which hath begun a good work in you, will perform it until the day of Jesus Christ. Isa. 53. 10. John 10. 27—29. and 17. 6. 9. 11. 24. Rom. 8. 29—39. Acts 13. 48. Rom. 9. 11. and 11. 5. 7. Eph. 1. 4. 5. 11. 2 Thess. 2. 13. 2 Tim. 1. 9. 1 Pet. 1. 2. Eph. 2. 8. 9. 10. and 3. 11. Gall. 2. 16. Ezek. 36. 26. Tit. 3. 5—7. Rom. 3. 20. 24. 28. and 5. 1. and 8. 1. John 5. 24. Phil. 1. 6.

We believe that there will be a general resurrection of the bodies, both of the just and unjust; that all mankind must one day stand before the judgment seat of Christ to receive a just and final sentence of retribution according to the deeds done here in the body; and that the reward bestowed on the righteous, and the punishment inflicted on the wicked, will be, alike, eternal.

And as it is appointed unto men once to die, but after this the judgment. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. We shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God. For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or bad. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil. But I say unto you, that every idle word, that men shall speak, they shall give account thereof in the day of judgment. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal. Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. And the smoke of their torment ascendeth up forever and ever,

and they have no rest day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name. And many of them that sleep in the dust of the earth, shall awake some to everlasting life, and some to shame and everlasting contempt. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. The Son of man goeth as it is written of him, but wo unto that man, by whom the Son of man is betrayed: it had been good for that man if he had not been born. Heb. 9. 27. Eccl. 12. 7. 1 Cor. 15. 52. John 5. 28, 29. Acts 24. 15. Matt. 25. 81—33. Rom. 14. 10: 12. 2 Cor. 5. 10. Eccl. 12. 14. Matt. 12. 36. Matt. 25. 34, 41, 46. Rev. 14. 13. 2 Thess. 1. 9. Rev. 14. 11. Dan. 12. 2. Mark 3. 29. Matt. 26. 24.

Moreover, we believe that in this world the Lord Jesus Christ has a visible Church; that the terms of membership are a credible profession of faith in Christ, and of that holiness which is wrought by the renewing grace of God; that none but members of the visible church, in regular standing, have a right to partake of the Lord's Supper; and that only they and their households can be admitted to the ordinance of Baptism.

Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all. He that hath an ear, let him hear what the Spirit saith unto the churches. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the wine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the mount of Olives. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man

child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin ; and it shall be a token of the covenant betwixt me and you. And he that is eight days old, shall be circumcised among you, every man child in your generations : he that is born in the house, or bought with money of any stranger, which is not of thy seed. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. For the promise is unto you and to your children. Their children also shall be as aforetime. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean, but now they are holy. But Jesus called them unto him and said, Suffer little children to come unto me and forbid them not ; for of such is the kingdom of God. And he took them the same hour of the night, and washed their stripes ; and was baptised, he and all his straightway. And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And I baptized also the household of Stephanas. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he brake it, and said, Take eat ; this is my body, which is broken for you ; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood ; this do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it ; and he shall be as one that is born in the land ; for no uncircumcised person shall eat thereof. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Be ye not unequally yoked together with unbelievers ; for what fellowship hath righteousness with unrighteousness ? And what communion hath light with darkness ? And what concord hath Christ with Belial ? Or what part hath he that believeth with an infidel ? But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth. The sacrifice of the wicked is an abomination to the Lord ; but the prayer of the upright is his delight. 1 Cor. 1. 2. 2 Tim. 2. 19. 1 Cor. 12. 12, 13. Eph. 1. 10. 22, 23. Rev. 2. 7. Matt. 16. 18. Matt. 28. 19. Matt. 26. 26—30. Acts 2. 41. Gen. 17. 7, 9, 10, 11, 12. Rom. 4. 11, 16. Acts 2. 39. Jer. 30. 20. 1 Cor. 7. 14. Luke 18. 16. Acts 16. 33. Acts 16. 15. 1 Cor. 1. 16. 1 Cor. 11. 23—25. Ex. 12. 48. Matt. 10. 32, 33. 2 Cor. 6. 14, 15. Psalm 50. 16. Prov. 15. 8.

Such is the belief of this Church. Do you truly profess and heartily believe all these things ?

[The ordinance of Baptism, if required, is now administered.]

You will now enter into solemn Covenant with God and with this Church.

THE COVENANT.

IN the presence of God, his holy angels, and this assembly you now solemnly avouch the Lord Jehovah, Father, Son, and Holy Ghost to be your God, the supreme object of your affection, and your portion forever.

You now cordially acknowledge the Lord Jesus Christ in all his mediatorial offices, Prophet, Priest, and King, as your only Saviour and final Judge ; and the Holy Spirit as your Sanctifier, Comforter, and Guide.

You humbly and cheerfully devote yourselves to God, in the everlasting covenant of his grace ; you consecrate all your powers and faculties to his service and glory ; and you promise, that, through the assistance of his Spirit, you will cleave to him as your chief good ; that you will give diligent attendance to his word and ordinances ; that you will seek the honour and interest of his kingdom ; and that henceforth, denying all ungodliness, and every worldly lust, you will live soberly, righteously, and godly in the world.

You do now cordially join yourselves to this as a church of Christ, engaging to submit to the rules of its government and discipline ; to strive earn-

estly for its peace, edification, and purity, and to walk with its members in charity, faithfulness, circumspection, meekness, and sobriety.

This you severally profess and engage.

[Here the Church rises.]

We then affectionately receive you as members of the visible Church of Christ in full communion, and entitled to all its privileges. We welcome you to this fellowship with us in the blessings of the Gospel, and on our part engage to watch over you and seek your edification as long as you shall continue among us.

Should you have occasion to remove, it will be your duty to seek, and ours to grant, a recommendation to another church; for hereafter you can *never* withdraw from the watch and communion of the saints without a breach of covenant.

And now, beloved in the Lord, let it be impressed on your minds that you have come under solemn obligations, from which you can never escape. Wherever you go, these vows will be upon you. They will follow you to the bar of God; and in whatever world you may be fixed they will abide upon you to eternity. You can never again be as you have been. You have unalterably committed yourselves, and henceforth you *must* be the servants of God.

Hereafter the eyes of the world will be upon you; and as you demean yourselves, so religion will be honoured or disgraced. If you walk wor-

thy of your profession, you will be a credit and a comfort to us ; but if otherwise, it will be an occasion of grief and reproach. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

May the Lord guide and preserve you till death, and at last receive you and us to that blessed world where our love and joy shall be forever perfect.
AMEN.

RULES OF DISCIPLINE AND PRACTICE.

OFFICERS.

1. A Clerk, who shall carefully keep the Records of the Church.
2. A Treasurer, who shall take charge of all monies belonging to the Church, and make report from his department whenever directed by the Church.

STANDING COMMITTEES.

1. An Examining Committee, of which the Pastor shall be Chairman, who shall examine all applicants for admission, whether by letter or otherwise, and present, in a written report, the names of such as they approve ; the Church having a right to attend these examinations and make any inquiries they please.
2. A Prudential Committee, who shall take and hold a deed of the Union Meeting-House jointly with the Prudential Committee of the Orthodox Union Society, and of equal number ; and who shall at the annual meeting report the state of the Treasury, and have also the general superintendency of the secular affairs of the Church, having powers in all respects similar to those of a Parish Committee.

STANDING RULES.

1. All meetings for business shall be opened with prayer.

2. The annual meeting for the choice of Officers and Standing Committees, &c: shall be on the first Monday in January.

3. No monies shall be drawn from the Treasury, except by vote of the Church.

4. All Standing Committees, Delegates, and Officers for the year shall be chosen by ballot.

5. All candidates shall be propounded to the Church at least four weeks previous to admission; and notice thereof publickly given on the second Sabbath following.

6. All persons admitted to this Church shall sign the Articles of Faith, Covenant, and Rules of Discipline and Practice previous to admission.

7. The Lord's Supper shall be administered once in two months, on the afternoon of the first Sabbaths of January, March, May, July, September, and November.

8. Admissions to the Church shall be made on the afternoon of the Communion, in the presence of the Congregation.

9. The Church shall meet at least once during the week for devotional exercises, and religious conference, to promote their growth in Christian knowledge and grace. Members of other Churches, worshipping with us, may be admitted to this meeting by a special vote of the Church.

10. All male members, who are heads of families, shall regularly and daily maintain family worship.

11. The ends of discipline are the removal of offences,—the purity of the Church,—the benefit of offenders,—and the honour of Christ. Offences are of two kinds—private and public. Private offences are such as are known only to an individual, or at most, to a very few. Public offences are such as are widely spread, and are repeatedly charged upon an individual by a general rumour.

No complaint or information on the subject of a personal or private offence, shall be admitted by the Church unless the means of reconciliation or of privately reclaiming the offender have been used which are required by Christ (Matt. 18. 15, 16.). And in case of a public offence the same steps shall be taken when circumstances will admit; otherwise the Church shall appoint individual members to converse with the offender privately, in order to reclaim him. If the offender do not listen to the advice and remonstrances of those commissioned by the Church to visit him, then the Church shall proceed to exercise such discipline as the nature and circumstances of the offence require.

13. No individual can cease to be a member of the Church unless regularly dismissed, and recommended to some other Church,—or excommunicated for some offence.

14. Individuals under censure may be debarred from the Holy Supper during any period the Church may think proper.

15. Admonition and excommunication are to be administered by the Pastor, or when there is no Pastor, by the Moderator in conformity to a vote of the Church.

16. The votes of the Pastor and of each male member are equal.

17. It is desirable that the female members of the Church should attend all its meetings except when male members only are requested to attend.

18. Persons who belong to other Churches and expect to reside in this place more than a year, shall be debarred the privilege of communing with this Church, unless within a year they procure letters of dismission and recommendation from the Churches to which they belong, and become regular members of this Church: provided, however, that if they give satisfactory reasons to the Church a longer delay may be admitted.

19. Previous to the stated administration of the Lord's Supper a general invitation shall be given to the members of Evangelical Churches in fellowship with this Church, and in regular standing, to commune with us in that holy ordinance.

20. This Church feels itself required by the spirit of the Gospel to abstain entirely from buying, selling, or using ARDENT SPIRITS and WINES, except in case of bodily hurt or sickness, and such

abstinence is an invariable condition of membership and good standing.

21. The members of this Church shall feel themselves bound by the Covenant cheerfully to do their part towards supporting the ordinances of the Gospel in such a manner as the Church shall direct.

22. The Church shall feel specially bound to take a parental superintendence of the Sabbath School, and shall annually elect its Teachers and examine its concerns.

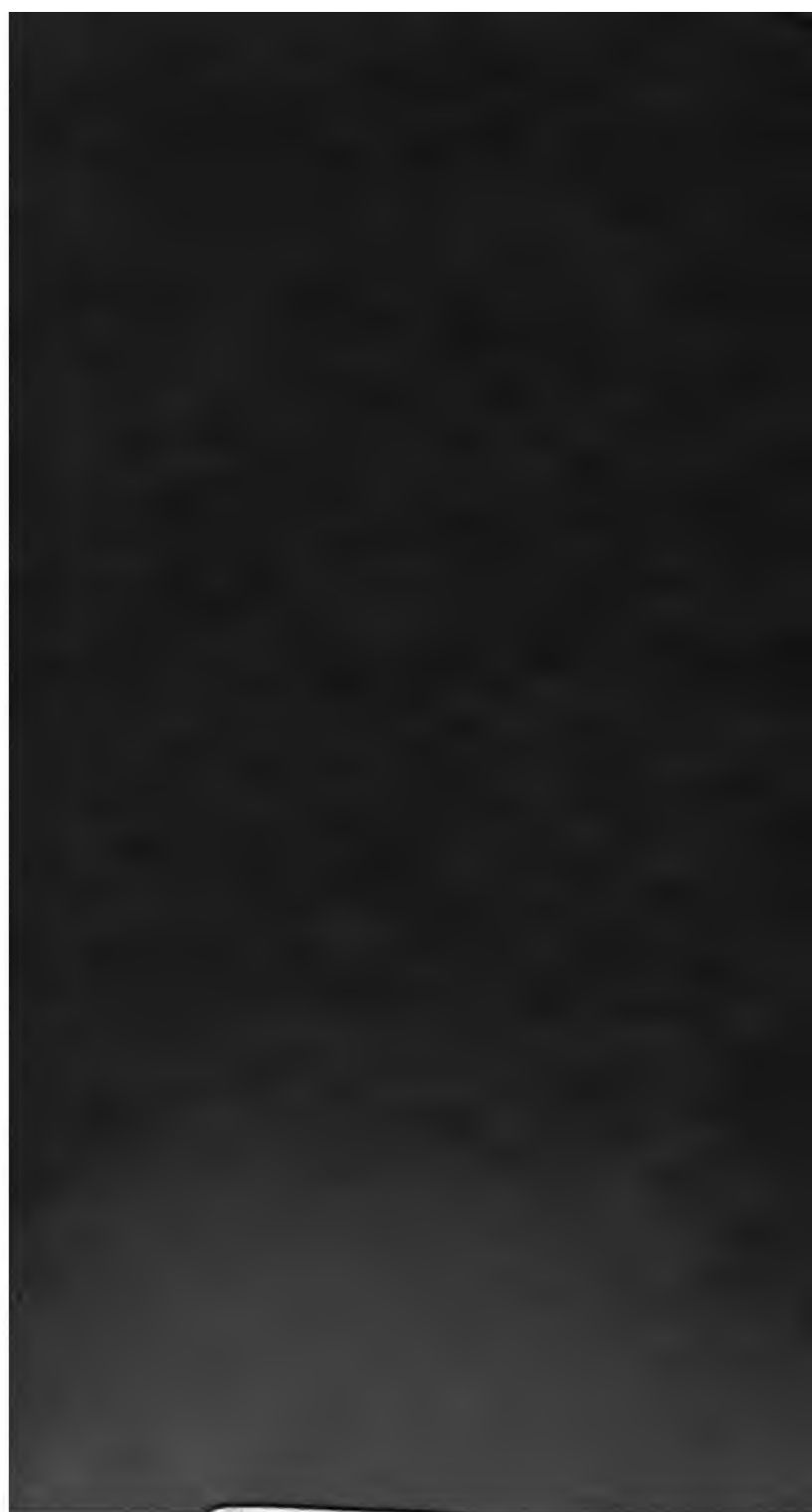
23. Any of the above Rules may be amended by a vote of the Church, the amendment having been read before the Church at least two weeks previous to their acting thereupon.

[To the above Articles of Faith, the Covenant, and Rules of Discipline and Practice, the Members of the Church severally subscribe their names previous to admission.]









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